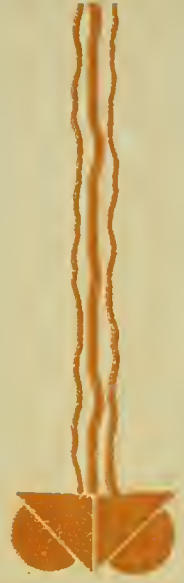
Pam-
Rural Wk.
India

2209

MAR 4 - 1933



MAR-TAN-DAM

(MÄR TŬN´ DŬM)

...NOT ON THE MAP?

EMILY GILCHRIEST HATCH, who wrote the letter reprinted in this booklet, abandoned a career in dramatics in North America when she went to India to assist her husband, Duane Spencer Hatch, in his Y.M.C.A. work at the Martandam Rural Reconstruction Center.

But Mrs. Hatch, who pictures so vividly in her letter the life of India's villages and Martandam's effective program in one hundred rural centers, did not abandon the drama when she went to India. She found, especially in the villages where the people lead a drab, poverty-stricken existence, great need for help in the drama. There was no such thing as entertainment. The people had talent for the drama, but it was masked by ignorance.

In America Mrs. Hatch had been successful on the Lyceum stage, after her graduation from Syracuse University's Department of Dramatics, and in teaching dramatics and aesthetic dancing. She transferred her talent to the crudest of stages in India's rural settings, and adapted her teaching ability to writing and producing simple plays appropriate to village life.

Her plays were immediately popular among the village people, attracting large numbers wherever they were shown. Their value lay not only in the dramatization of practical rural methods, but also in their contribution toward one of Martandam's aims—socialization among the castes and creeds.

For twelve years Mrs. Hatch has been developing the rural drama. She has written numerous plays, which have been translated into nine Indian, Burmese and Ceylonese vernaculars, and has had two books published by the Oxford University Press: "Drama for the Village Teacher" and "Little Plays."

In addition to acting as a producer, Mrs. Hatch frequently gives benefit recitals for various causes, reading all the parts in "A Kiss for Cinderella," "The Merchant of Venice," "The Toy-Maker of Nuremburg" and other plays.

Her activities have not been confined to the drama. She is Provincial (State) Commissioner of the Girl Guides, and has been responsible for its development from one company to many companies which now spread over the entire State of Travancore.

She is a leading "professor" in the Practical Training School in Rural Reconstruction, teaching Rural Drama, the Use of Charts and Pictures in Demonstration Work, First Aid, Public Speaking, and other courses. She is active in the work of the Y. W. C. A., the Society for Prevention of Cruelty to Animals, in flood relief, and among women's clubs.

Perhaps her greatest contribution, in the words of one who knows her life at Martandam, has been "just in living, demonstrating what a home can mean—in a lovely home very much used and frequented by persons of all castes and creeds—and moving about among the people of the State."

MAR-TAN-DAM

MÄR TŬN DŬM

. . . NOT ON THE MAP?*

You will not find MARTANDAM on the map of India. Geographers do not attempt to show the 750,000 *villages* which represent India's rural population of 283,000,000 *people*.

Among these half million villages Martandam is only a pin-point. Yet its name has travelled far—to Europe, America, China, Korea. . . . It is claiming the attention of leading experts in rural reconstruction. Government agencies, educational organizations, missions and service groups are eager to send men and women there for training.

Why? . . . Because of eggs, cashew nuts, grapes, cowpeas, pottery, chickens, honey, vegetables, baskets and goats. . . . Because at Martandam is located a Rural Reconstruction Center which, through its "self-help" methods, has become the key to new life for one hundred villages that were for centuries stagnant in poverty and ignorance. Because Martandam has become a source of influence for "a better way of living" among many other rural villages in South India, spiritually, mentally, physically, socially and economically.

In its observation on Agricultural Missions, the recent Laymen's Foreign Missions Inquiry Report, makes these statements:

> ". . . The farm population of India, China and Japan is roughly estimated at six hundred million, or about twenty times that of the United States. The area of crop land from which these Oriental farm folk live would have to be increased fourteen-fold before the area per capita of farm population would be equal to that of the United States. It is unwarranted and unpromising to introduce American machine and livestock methods of farming into the Orient. The way to be helpful is to start with what is and seek methods of improvement . . ."
>
> ". . . The agricultural and rural life aspect of the 'rural reconstruction unit' which has been much in the foreground of the thought of all interested in rural missions, deserves more attention than can be given to it in the space allotted to agricultural missions in this volume. In India there are five classes of people working in this field:

---

* Martandam is located at the southern tip of India, near Trivandrum, capital of the native state of Travancore.

"1. The Y. M. C. A. secretaries, under the leadership of the late Mr. K. T. Paul, a national, have developed the idea of making an approach to the villages of India; comprehensive in two senses: It interests itself in all classes of people, and endeavors to minister to all of their needs, educational, medical, economic, social and religious . . ."

The Martandam Rural Reconstruction Center is one of these units, developed by the Y. M. C. A. It was established in 1916 by Mr. Paul and other nationals in the heart of an area where the people are as poor as any in the world, with the conviction that the best response in self-help would come from people really in need.

Within a three mile radius were forty-six villages, inhabited by thirty thousand Hindus, some ten thousand Christians, six hundred Mohammedans and one thousand others. Among the Hindus there were eleven castes. For worship there were thirteen Hindu temples, eighteen Roman Catholic and London Mission churches, and three Mohammedan mosques. Only one person out of seven could read or write. There were no social centers, but plenty of facilities for getting drunk. . . . From that beginning has grown the Martandam of today, the busy center which is arousing new life in a constantly widening area.

The Experimental Period

Five years—from 1916 to 1921—were spent by Mr. Paul, Mr. S. Manuel and other Indian associates in laying groundwork for a program at Martandam. The confidence of the people in surrounding villages had to be won as the first step. Experimentation was necessary; various methods of teaching and inspiring "self-help" among the villagers had to be tried. Some were discarded, others found practical. A considerable number of cooperative credit societies were formed, through which many peasants were enabled to free themselves from debt.

Complex economical and social problems, larger issues which demanded technical knowledge and skill, emerged during that five year period and led the Indian National Council in 1921 to ask the International Committee of the Y. M. C. A.—which has American secretaries cooperating with nationals in thirty countries—to send one of its representatives to Martandam to assist in developing the reconstruction work.

Mr. and Mrs. D. Spencer Hatch with the Y.M.C.A. Committee at Nellikakuzhy, one of the rural centers near Martandam where the Association's reconstruction program is being operated entirely by village people.

D. Spencer Hatch, conducting a demonstration of poultry keeping, bee keeping and the growing of vegetables, at an exhibition in Trivandrum, the capital city of Travancore State.

Duane Spencer Hatch was the man selected. He possessed the consecration and personal qualifications, plus the technical training and experience required for developing a fundamentally sound and comprehensive rural service.

Mr. Hatch was brought up on a farm in America. He attended Cornell University and was graduated from its Department of Agriculture. During the World War he served with the Y. M. C. A. in India and upon his return to America took his Master's degree at Yale University.

Using as a primer the knowledge gained from his background of farm life and from his studies in agriculture, Mr. Hatch devoted his first years at Martandam to learning all he could—to the saturation point—about rural India, its needs and how they could best be supplied; and to coordinating the reconstruction methods already found practical by Mr. Paul and his associates.

Preparation for "Human Engineering"

Six years of such experience qualified Mr. Hatch as an expert in applying rural construction methods among villages surrounding Martandam. But those six years also convinced him that he needed further special training—the best he could secure, anywhere—to make real the vision he held for Martandam. To "re-create" the rural family and help all classes of people by ministering to all of their needs; to inspire "self-help" in these same people; to develop practical methods for growing better crops; raising better poultry, creating groups of volunteer workers, developing cottage industries as supplementary sources of income; all required technical knowledge and special skill beyond that which he possessed. So he spent eighteen months in America, during 1927 and 1928, completing requirements for the degree of Doctor of Philosophy in rural sociology, rural economics and rural education at Cornell University. He then returned to Martandam better equipped, in the terms of the late K. T. Paul, for "human engineering" in the rural field.

This "student" of the Martandam Summer School, having caught the spirit of trying to do new and better things, raised grapes with the excellent results shown.

In Madras, six hundred miles from Martandam, the Minister of Agriculture for the Madras Presidency—a Hindu—recently made a public address regarding the Rural Reconstruction Center. Speaking of Mr. Hatch he said:

> " . . . He is a human engineer who toils with men, creates inspiration in them, turns their energy into usefulness for the village, and thus reconstructs his part of India."

The spirit of the man and the enterprise, and the approach which has been made to the rural needs through Martandam's Rural Reconstruction Center can be no better paraphrased than by quoting the observations of the Laymen's Inquiry Report:

> "Fortunately the improvement of the quality of the life of rural people is not entirely dependent upon increased income. Family budgets are not the full measure of living standards. Much that adds to the richness of life is the product of a *'way of living'* and is largely independent of economic income. Once the basic needs of food, clothing and shelter have been provided, the ideals of the people, their mental and spiritual outlook, their appreciation of the beautiful, the attitude of members of the family toward each other, and the personal relation of neighbors, are more important than the things which money can buy."

Convincing proof of Martandam's efforts in such a spirit are found in the Announcement of Courses in its Practical Training School, part of which is reprinted below:

"A MAXIMUM OF PRACTICE

"Joining with the Villagers of the Area in Actually Improving Things

"Some advantages of Martandam Training

"1. The Martandam Rural Demonstration Center is teaching and illustrating methods which are the result of 17 YEARS WORK AND EXPERIMENTATION in Rural Reconstruction in India and of much study in this and other countries to select the best known methods which can be adapted to the needs and conditions in India.

"2. The SCHOOL IS IN A VILLAGE which is made a centre for many villages around, in which active, intensive work is being carried on.

"3. THE STUDENTS GO TO THESE VILLAGES ACTUALLY TO SEE AND HELP WITH WHAT IS BEING DONE. This field method may be unique in India, but its educational wisdom over the method of sitting in classes will not be doubted.

"4. THE WORK THEY LEARN AND DO IS COMPREHENSIVE, helping to benefit all members of rural families, male and female, young and old, of different castes and religions, in all phases of their lives—spiritual, mental, physical, social and economic.

"5. The reconstruction work is on a SELF-HELP BASIS. It teaches villagers to help themselves. In nearly 100 villages Y. M. C. A.'s in the Travancore and Cochin District not a single worker receives any pay—an example of honorary service.

"6. Special emphasis is put on CO-OPERATIVE MARKETING which is bringing the people real profits along with co-operative credit and co-operative production.

"7. The Martandam area is one of much poverty. The methods taught have brought REAL BENEFITS WITH FULLER AND HAPPIER AND MORE ABUNDANT LIFE to some of the poorest of the world's people.

"8. STUDENTS LEARN HOW TO RUN SUMMER SCHOOLS. We have held seven annual summer schools in our Travancore and Cochin area. Some 450 students have taken training with us.

"9. THE "RURAL RECONSTRUCTION UNIT" in action teaches students the advantages and methods of all agencies working together in helpful cooperation—the religious and welfare agencies, the schools, hospital and Government departments.

"The Course

"The school is interested in practical education. It would teach nothing that the students cannot put into beneficial practice. All the results of our experience, research and experimentation are put at the disposal of the students. There is a maximum of field work in the different villages, coupled with sufficient class work, discussion and analysis of field findings.

"Near the end of the course the training students spend a few days in the beginning sessions of the Travancore and Cochin Summer School, thus meeting more of these honorary village workers who in their spare time do much to improve their villages. They learn how successful courses may be run in their own areas.

She pays her school fees with eggs, brought to the Martandam Y.M.C.A. Center where they are graded, packed and sold. Many girls in surrounding villages earn funds for their education by raising poultry and selling the eggs through Martandam's cooperative market.

"Practical instruction in the following subjects as they are dealt with in our work will be included in the course:

General Rural Reconstruction
Village Surveys
Quickening of the Religious Life of the Village
Physical Education for the Villages
Games and Sports
Night Schools for the Young and Adults
Other Forms of Adult Education
Instruction in the Market Places
The Village Library and the Circulating Library System
The Use of Charts, Pictures, Etc.
Village Organization for Effective Service
Socialization—working for and with the community —all castes, creeds and conditions
Temperance Education
Boy Scouting
Girl Guide Training
General Boys Work
The Demonstration Method
Village Sanitation and Health
Cooperative Credit
Cooperative Production
Cooperative Marketing of Improved Local Products
Cottage Industries
Poultry Keeping
Bee Keeping
Weaving
Gardening (use of better seeds, varieties and methods)
Improvement of Cattle
Goats (the poor man's cow)
Exhibitions (Showing results centrally and in the individual villages)
The Drama—its uses in the village
The Rural Centre
The Extension Department
Information Service—public speaking, writing, advertising
Cooperating with Government and Other Agencies"
Rural Leadership

Martandam's benefits are far-reaching. The "progressive poor man" of India's villages wins praise there for taking advantage of the helps taught, and is aroused to new courage, enthusiasm and initiative. Each year more prize-winning smiles are worn by those who have learned at the Center to raise high-grade poultry, vegetables and other products. Each year more villagers come to see its demonstrations—people who take eagerly to growing better varieties of plants.

New Hope in Old Villages

Martandam has provided hungry people and starving animals with an abundance of food in the American cowpea, which was first introduced in India at the Center and has flourished. Girls and women, who once stood all day on hot and dusty roads selling cashew nuts can now take them to cooperative village markets for better prices. Village pottery makers, "who cannot sell you a pot because the pot is not theirs," have been stirred by new hope. They see in Martandam's cooperative societies a way—the only way—by which they can ever get out of debt to the money lenders who own their own pots.

These two boys are typical of the millions in India who need the help which the rural reconstruction program can give. The camera caught them as they, without any eggs, were watching the happier children bring in their eggs to be packed and sold at the Martandam Center.

One of the most picturesque sights along Travancore roads is the potter's bullock cart, strung with red pots. But the life of the potter is drab. He is usually hopelessly in debt, and always on the horizon of his daily life is an endless line of still-to-be-molded pots. Martandam has brought new hope for the potter, through its cooperative societies.

Martandam's cottage industries flourish in surrounding villages. They are responsible for improved products, which are sold through the cooperative markets. India consumes most of these, but some are shipped to Europe and America.

The Egg Gauntlet

Egg-marketing is one of these "industries." There is an egg gauntlet at Martandam on marketing day. By bullock cart, by bus, and on foot hundreds of villagers come to the center. Some walk fourteen miles, carrying a single egg, or two or three, tied in a handkerchief. Each hopeful, eager producer watches his eggs as they are graded and run the gauntlet—the weighing scales, then the water and light testers. He is paid at once for the eggs accepted—about twice the price paid for eggs in the local markets. And he repays with his proud smiles . . .

Seldom does one have the opportunity to read such a letter as the one printed on the following pages—a charming informal letter, "not written for publication," and all the more readable for that reason. Written by Mrs. D. Spencer Hatch, it reviews the doings of the Hatches and the events of a busy year at the Martandam Rural Reconstruction Center.

Martandam, Trivandrum,
Travancore, India,

My dear Friends:

The year that is past, when viewed in retrospect, brings varied emotions. The experiences have been more of the unusual, so perhaps we might call it, a year of greater extremes, and yet the middle ground is in abundant evidence.

The great absorbing interest in our lives is, of course, Duane's work. We feel there have been decided forward steps and certainly evidence of growing appreciation. The great human interest remains, and it is this element which makes it so fascinating and so real. Every year I am more strongly compelled to write that the idea of and the necessity for rural work is growing stronger and becoming more and more of a headliner.

"A MAXIMUM OF PRACTICE

BOYS WITH THEIR
PRIZE-WINNING VEGETABLES
AT A VILLAGE Y. M. C. A.
EXHIBITION NEAR MARTANDAM

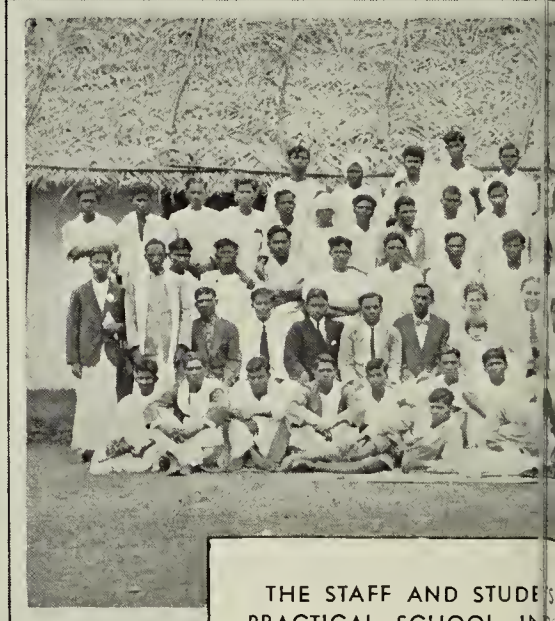
MRS. HATCH IS THE ONL
TRAVANCORE STATE COU
SHE IS ALSO COM
GIRL GUIDES FOR

THIS WOMAN WALKS
17 MILES TO SELL
FRESH EGGS AT THE
MARTANDAM CO-
OPERATIVE MARKET

ONE DAY'S SHIPMENT
OF GUARANTEED EGGS,
CASHEW NUTS, HONEY AND
BASKETS FROM MARTANDAM

ONE OF THE MAN
WHICH THE Y.M.C
AROUND

MRS. HATCH TRAINING
SOME OF HER
GIRL GUIDES
IN FIRST AID METHODS



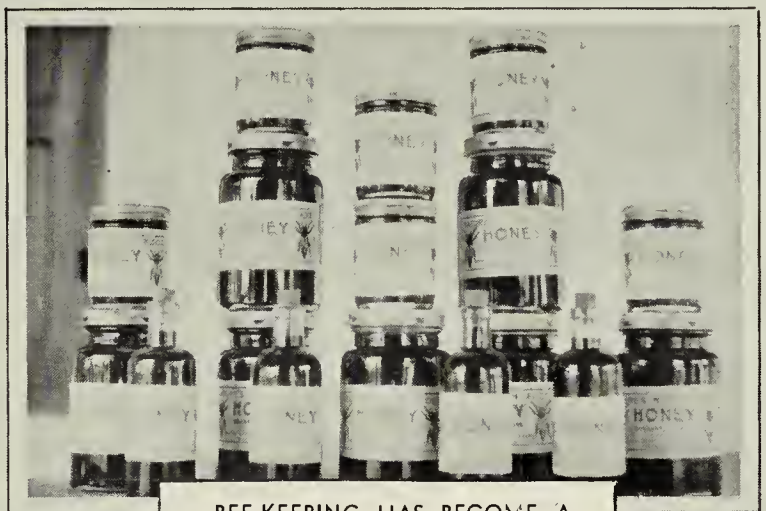
THE STAFF AND STUDE
PRACTICAL SCHOOL IN
TO WHICH IC
REPRES

– A MINIMUM OF THEORY"

VOMAN MEMBER OF THE
IL OF THE BOY SCOUTS.
SSIONER OF THE
AVANCORE STATE

MR. HATCH INTRODUCED
THE AMERICAN COWPEA
IN INDIA.
IT PRODUCES AN ABUNDANCE
OF FOOD.

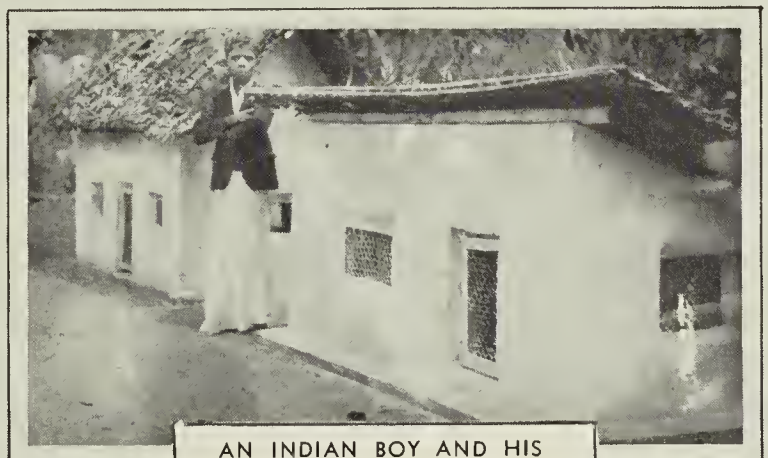
VILLAGE LIBRARIES
HAS ORGANIZED
RTANDAM



BEE-KEEPING HAS BECOME A
PROFITABLE COTTAGE INDUSTRY.
ABOVE, HONEY SOLD
AT MARTANDAM

D. SPENCER HATCH,
THE INTERNATIONAL
COMMITTEE'S SECRE-
TARY IN CHARGE OF
THE WORK AT
MARTANDAM

OF THE MARTANDAM
URAL RECONSTRUCTION,
ILLAGES SEND
ATIVES



AN INDIAN BOY AND HIS
PRIZE-WINNING MODEL
POULTRY HOUSE BUILT
AT MARTANDAM

Three winners at the Central Exhibition of the Martandam Rural Demonstration Center.

Even the flower of Indian womanhood, which gathered in conference last Christmas to talk about beautifying schools and postponing marriage for their daughters, mentioned rural work. The mention was vague and indefinite, but beautiful creatures in more beautiful *saries* stood on the platform and plead eloquently for the necessity of doing something for the poor village sister whose life was lived in dirt and ignorance.

The facts may have been all wrong; it may have been just another instance of keeping in fashion with the great interest coming before the public. Let it be anything. The fact remains that the attention of this great country is being turned twoard its villages, toward nine-tenths of its population and more than 750,000 of its living centres. Whatever the motive, talk and thought is being turned country-ward. And at least wisely. It continues to be a cause for amazement that educational authorities for so long working in this country, expending vast sums of money, did not see, or have not yet seen the rural problem facing them. The heart of India is in the country, and will remain there. There is too much of country in India to imagine any change.

Streams of Visitors, Carrying New Ideas

Martandam becomes more and more a centre for teaching and expedition. Streams of visitors come and go, always taking away a few ideas to pass on to others. And thus the work spreads often farther than we know. But this is as it should be. The first outing which the Centre enjoyed this year was an excellent showing at an exhibition in Trivandrum last October. Duane was asked to be president of the All Travancore Industrial and Commercial Exhibition, which is particularly interested in showing the possibilities of various industries in the hope that some enterprising villagers will take them up and profit thereby.

They were keenly interested in getting some permanent exhibitions in the way of pictures. We had great fun picking out photographs, getting them enlarged, mounting and framing them. They are now hung in the hall, where lots of visitors see them and ask questions. Two sets, one on poultry raising and the other on bee-keeping, arouse the most interest. The curator usually sends the questioners to Duane for further information. This takes up a lot of his time, but it is one way of spreading information.

We had everything there—bees, chickens, sugar, peppers, a family making baskets, charts, pictures, books, samples, equipment of all kinds and I know not what else. The exhibition was well attended and many village people were so interested that they come on to Martandam to see things better and to find out more about the work. We almost collapsed one midnight, getting ready for the opening. We had an excellent group of workers and people there who took the right kind of interest in things that were going on.

Reasons For Encouragement

Work in the district has continued, with the same problems of money and men, the same joys of service and understanding. This year our second Practical Training School in Rural Reconstruction was a great success. We thought last year that we could never get another group of men who would be so keen and interested in learning how to do rural work. But the group came along and were just as splendid, just as keen, and full of questions. We feel almost as though these training schools had been going on forever. We had one Englishman this year, a fine young man sent along by his mission to learn about this kind of work, who, having been forced into it became very enthusiastic.

The great emphasis of the School is put on its practical side. When students came to the course in Village Sanitation and Health, they decided to go out and clean up a village, just to see that they could do it properly and to see what the villagers would do. Villages in Travancore aren't really dirty when compared to the average village on the other side of our mountains. Visitors here are always commenting on how very clean everything looks. But for all that, they are dirty enough, and the idea of a true cleanliness is often astonishingly remote.

Several villages around the centre have become included with the idea of sanitation and are making an effort to keep clean. In order not to make the job of cleaning too impossible as a starter for the students, one of these cleaner villages was chosen for the clean-up raid. The villagers had been warned in advance, and were ready with smiles of welcome. One old woman was in great glee when they told her she rated very high indeed. Her little compound was neat and tidy and there were evidences of real effort to keep things clean. Just as the students were going, having found little to

Some of the students and staff members at Martandam's Practical Training School in Rural Reconstruction. "The greatest joy of the school," Mr. Hatch writes, "is the type of men who attend. Each sending organization selects its best man—one able to learn the methods of the comprehensive program, and able to go back and put features of it into operation in his home area." Mr. Hatch is seen at the left in the second row.

do, one looked in her hen house and oh, such dirt! Her score fell very low and the poor old woman was nearly dissolved in tears. Her hen house has been well kept since, we are told.

Having finished one side of the village, with the exception of one house, the students proceded to the other. The extension secretary had thought it the better part of discretion to leave this particular house alone because the owner was a biggish sort and a reprobate—but in spite of these faults a staunch supporter of the little local Y. M. C. A. When the man returned and found his place had been slighted he was furious, went after the students and proceeded to vent the length and breadth of his vocabulary on them. He was abused, slighted and left out. . . . He would have nothing to do with any of them, or with the Y. M. C. A., or with the Centre. And he hesitated not in telling the entire village about it. Said he, it was because he was a drunkard and a good-for-nothing that they had slighted him, and he was properly annoyed. The students smiled and went back to his home, assuring them of their respect and good-will, and cleaned up his compound. Then they took him along to help clean up the other half of the village. So pleased was the old man that he joined in the work and was one of the principal speakers at the after-clean-up meeting, pleading eloquently for sanitation in theory and practice for their village.

The Clean Make Sweets

These villagers were so elated over the effort and the showings of the students that they still hold the record. And since their village has been kept so clean and tidy it has been selected for a new cottage industry, that of making sweets from palmyra sugar. They still keep scores—and keep clean.

One morning I drove down to Martandam bright and early to teach a class, and was surprised to find the students out doing some extra-curricular work. They had, the previous day, been transferring bees for various people. That morning an old Nair Hindu gentleman had sent for them to come and help him with some bees. Armed with a hive, smokers, knives and good nature, several of them started out. The old gentleman met them and took them to a room inside his house. There, in a corner of the door was a large swarm of bees, well established with plenty of comb, carrying on their life in quite a normal, unassuming fashion. The poor man had been in mortal terror of

A new Y.M.C.A. at Atoor, three miles from Martandam. Someone in the village gave the land, and the people put up the building. There are 100 Y.M.C.A.'s in the district surrounding Martandam. All except four are run entirely by honorary workers.

Profits from the eggs they sell make possible a happy school life for these girls. They are among Mrs. Hatch's Girl Guides and Blue Birds—organizations which make a great contribution to the lives of Indian women because the girls teach their mothers so much of what they learn.

being stung, and had not been able to open the door for six months! When he heard that there were young men only a few miles away who knew how to manage such swarms, he immediately sent for them. The swarm was properly hived, and the closed door was opened.

Things literally hummed at Martandam for three days—the 14th, 15th and 16th of April. The Training School was in its last three days; the seventh Annual Summer School was in its first three days; and the place was in full swing. I told Duane after it was all over that Martandam was really American —everything bigger and better than ever before. The Dewan of Travancore came down for the prize giving, and great crowds assembled to see him.

The various sections of this young country fair had good entires, enough to make the judging none too simple. This year the cattle section was excellent. Cow owners are gradually getting away from the idea that the evil-eye will bring harm to their cross-bred calves. Last year we had only one man brave enough to exhibit his calf. This year there was a big section.

Fowls in Spite of the Pest

Because of a terrible fowl pest which has descended on this country, we thought there would be very few fowls left to exhibit and few villagers who would care to bring them. But the section allotted was overflowing, and a new section was opened and filled before the entries closed.

Our schools and the Exhibition have to take place in the summer holidays, and that means the weather is solemnly and religiously doing its best to burn, blister, bake and fry. It does, too. This year, however, we did have rain which made things better and worse—either a bit cooler or stickier!

Before leaving the subject of rural reconstruction I must mention two things. At Christmas time Duane was asked to visit Nagpur to attend a rural conference. This was mainly to meet the rural economic section of the Appraisal Committee of the Laymen's Inquiry then studying conditions in India. The Committee invited all missions to send representatives and give reports of their work. It was soon discovered that a very comprehensive rural work was being done by the Y. M. C. A., which has in reality pioneered this work, and the conference gave its whole-hearted recommendation to the broader and inclusive interpretation of rural reconstruction as evidenced in the Martandam work.

As many as five thousand people come to the rural market place on market days, each person to barter or sell what he has for what he wants more. From Martandam, exhibits showing the value of improved stock, health measures, etc., are sent weekly to eleven market places. Many village people who would normally never travel to the Reconstruction Center become interested in the exhibits, go later to the Center, and observe various methods for a "better way of living."

Second, this commission came later to see us in Travancore. They were physically strong people, because they started early and stayed late each of their three days in the villages. They seemed to feel that Duane had found a method of bridging the gap between the Christian and non-Christian communities bringing all to work and serve and play together. And yet Duane says: "Just look at all there is to be done. Look at this imperfection, and that imperfection." It is, however, great encouragement to find that others can see a little fulfillment of what one is aiming toward.

And probably I ought to add a third item. The Oxford University Press has this week brought out Duane's new book "Up from Poverty in Rural India." We hope this story of Martandam and the guiding principles which underlie the work will be of use to many here in India.

Of course one could go on and on about the work. It is a habit we have. Duane says, and I wholeheartedly agree, that he spends twenty-four hours a day on his job, for when he isn't actually working he dreams about it. But I shall deliberately (after five pages) turn to other things.

Splendor Amid Poverty

The great social event of the year was a regular orgy of them during the investiture of His Highness the Maharaja. It was a comparatively simple affair, as such things go in India, I believe. There is a thrill indescribable about oriental splendour. Fairy land and magic seem to become reality. The Durbar . . . jewels . . . brocades . . . silks and satins . . . elephants . . . horses . . . mounted body guards . . . brilliantly coated armies . . . guns roaring salutes . . . weird music . . . public arrivals, timed to the exact minute . . . blinding spotlights . . . declaration from the throne . . . What a pageant, what splendour, what ceremonial!

Crowds of people thronging the streets had literally to be pushed aside by slowly moving vehicles. There was excitement everywhere. The torch-light procession on the night of the installation was most impressive. How gigantic the elephants looked, coming up the streets three abreast. How small H. H. looked at a State banquet, a huge garden party, a military review, a musicale of Indian flute music, a big Scout-Guide birthday rally and a special State sports meet.

By the end of that week we were all willing to retire into space and quiet for a time. It was most entertaining to sit at a banquet table and eat expensive imported foods, very rare and very good. And yet, how many times when I was taking part in these luxurious things, did I think of the other half, with not enough to eat, going to bed hungry. What a world of contrasts, and how cruel they are at times!

The thrill of being in Travancore for this investiture was considerably lessened because of the very narrow escape and serious accident which happened to Duane just before the Durbar. Out in the districts doing his job, the road on a narrow ghat near the top of a mountain gave way and down he rolled, crashing with the car on top of him.

He did go to the Durbar and to the garden party, being carried in. He couldn't be x-rayed because the x-ray doctor had gone on a holiday. We found out later that the right heel and right arm near the shoulder had been broken. He still limps a little and his arm is stubborn in loosening up. We are lucky to have him at all, and so happy that his fall was no worse.

The Program of a Secretary's Wife

"Now as for me," as the old man said. There is nothing exciting to report. I keep on being as is. Only since Duane's accident tied him to one spot for so long, I have kept on being a little more so, that's all. I was nurse, doctor and valet all rolled into one for the first two months. I got so expert at sharpening a razor that Duane thinks I would do well in a barber shop. During the first three months of 1932 I drove our new car (the other was a total wreck and we collected full insurance, joy be!) three thousand miles, I continued entertaining the usual stream of guests; and part of the time was running messes in both Trivandrum and Martandam. All in addition to being a stern and loving Mother.

Emily Gilchriest Hatch as Portia in "The Merchant of Venice."

Nancy Hatch, back of a poster advertising her mother's recital. Her Indian name is Sakuntala, after the heroine in the beautiful Indian drama.

The Girl Guide Association keeps me well occupied. Last year I commandant-ed the first training camp in our Division. I am still serving as Divisional Commission and managed to visit a good many companies during the year. The Boy Scout Committee also honors me with membership. I am the only woman on that committee, but get a good bit of fun from it.

Miscellaneous items take up a lot of time. No artists ever seem to visit Trivandrum without writing ahead and asking me to set up their programmes. I never do, entirely, but usually lend a helping hand. These seem such trivial things to do, but they do take a lot of time. The Theatre Magazine is still going on, and I am still on the Board of Advisors.

A Benefit Recital

The only thing of consequence I have done was to give Barrie's "A Kiss for Cinderella" in Kodai for the Highclerc School. The recital was most favourably received and the people and papers said such very nice things about me. Act two took me fifty minutes in practicing, but the night of the recital the audience was so eager to get every bit of it, and was so enjoying every point, that their laughter held me up for twenty minutes! It was great fun, and I felt the six weeks of hard work quite repaid. Later in the month I did a repeat performance, the proceeds going to the hospital.

Such are the doing of the Hatches during the past year—at least some of the high spots. Seven pages. When some women begin they never know enough to stop! But it has been fun to tell you all about us, hoping that most of you will send back a few pages all about you. Letters continue to mean so much to us that an empty mail day really hurts. Please fill them for us.

Yours sincerely,

EMILY GILCHRIEST HATCH.

"UP FROM POVERTY" . . . , the book by D. Spencer Hatch referred to on page 14 is based upon the findings of his personal study, experimentation and practice covering sixteen years, and on those of his colleagues and fellow rural workers at Martandam. Published by the Oxford University Press, it is available through Association Press, 347 Madison Avenue, New York City, at $1.25 per copy.

A report issued by the Agricultural Missions Foundation, under the title "The Martandam Y. M. C. A. Rural Reconstruction Center—What It Is and What It Does," is also available for those interested in further information about the work at Martandam. A copy of the report may be had by writing the International Committee of the Y. M. C. A., Room 1007, 347 Madison Avenue, New York City.

THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF THE UNITED STATES AND CANADA

WILFRED W. FRY, Chairman
JAMES M. SPEERS, Treasurer
FRANCIS S. HARMON, General Secretary

347 Madison Avenue
New York City.

40 College Street
Toronto, Canada.

PRINTED IN U.S.A.

"...Tremendously Impressed..."

"... Two aspects of the Y.M.C.A.'s program in India stood out as especially interesting. One was the physical education program, in Madras, under the leadership of Mr. H. C. Buck—the school for training physical directors, which is known all over India. The second was the program of rural reconstruction in the villages.

"I had the pleasure of seeing all the rural work which the Y.M.C.A. is doing in India, because a study of the rural village was my field as a member of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. I saw the Y.M.C.A. work Mr. Jayakaran is doing for the Y.M.C.A. in Coimbatore; that of Mr. Swamidoss, near Nagpur; and that of Peterson and some of his men in the north; and especially the work Mr. Hatch is doing down in Travancore. I was down there for a week, and came away tremendously impressed by the fine piece of work he is doing there.

"I went around to four villages in the Martandam area and met the presidents of the groups. The president of the whole Association is a Hindu, a fine type of young man. The Christians are, I think, less than fifty per cent. among these various groups. But the Y.M.C.A. work is not confined to Christians, and many of the outstanding leaders are not Christians, although they accept the Christian point of view.

"There is only one outside man, one outside stimulus, for the whole Martandam program—Mr. Hatch. I think it would be extraordinarily unfortunate if he had to be withdrawn. I don't think they are quite ready to carry on without some one man to stand behind them and work with them.

"I want to say, also, that Mrs. Hatch is quite as active as he is in all this work. They are delightful people . . . "

Harper Sibley, member of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, in his address accepting membership on the International Committee of the Y. M. C. A., subsequent to the Commission's return.